shoulder opening, and bite or shot wounds. The skin of the right front leg serves as a mouth for filling and emptying and has a stone closure which can be easily untied. The freshly removed skin is turned inside out, the fleshy side is cleaned of all bits of meat and fat and then dried. The hair is left on and covers the inside of the sack. [Picture. Woman's Shoe. 1/4 Natural Size.] [Picture. The stone closure of the mouth of the skin water bag. The mouth is bent around and a stone (a) is put in the bend and the mouth is fastened to itself below the stone. The little stars indicate the beginning and end of the tying thread (on the right knotted around a little piece of wood. cf. next figure.]

Water stays fresher and cooler in sacks made of animal stomachs which the coast Hottentots, for example, make from the stomach of the Antarctic fur seal. [Picture. Permanent closure of an opening by means of a piece of wood and string. Holes are pierced in a circle around the area which is to be closed. A small stick of wood is stuck through these holes (direction indicated by arrows). To make the wood firm, a thread is tied in the manner illustrated.

4. Mixed Treatment

a) The skin of a goat, calf, oryx calf, steinbok, springbok, klipspringer, or a duikerbok are used for the knapsacks called //hō‡ti. [240] The animal's head is cut off and then a cut is made in a curve along the hindquarters and across the perineum. The skin is loosened with the fist and pulled off the body inside out. They first let the skin become rotten in the way described before. [Picture. Traveling Knapsack Made From a Goat's Skin. 1/6 Natural Size.] After depilation and it is dry, it is tanned as described in paragraph 1. In the finished sack the former hairy side is on the inside and the bottom of the sack is the former head end of the animal. [Picture. Small Household Knapsack, Made from Kid Skin. 1/6 Natural Size.]

The larger knapsacks are used for keeping all the things needed when traveling on foot, thus corresponding to our rucksacks. Smaller sacks serve as little purses. The women use them for their buchu herbs, the men (sometimes also the women) use them for pipe tobacco, and for tinder and flint. [241] Because of the last two items, the bags the men use are called doro //hō/s*

*The tinder box which is sold to the Hottentots by the white men is designated by the same

word stem doro· which means "to bore." That is a vestige from the time when the original means for making fire, long since in disuse, were little boring sticks such as the Bushmen still use today (cf. Kalahari). 196 372 [171]

b) The upper leather is cut from the stomach skin of an oryx, a cow, or young calves. If absolutely necessary they use the fresh skin of old animals. The treatment is the same as that for knapsack leather. [Picture. Doro //hõ/s, about 1/4 natural size.] 281

c) The half-grown Hottentot cuts his back apron from the skins of a goat, steinbok or klipspringer. (cf. Plate XI). Sometimes three long straps about 4 centimeters wide hang from the bottom edge of the apron down to the ground. They consider it decorative when the straps flap in the wind.

C. Rope Making

The building of huts and the making of useful skin and leather objects (called sa·ran, when they are used directly on the body as covers or clothing) require rope and thread. The sinews of wild and domestic animals supply the best thread for sewing skins together. But for sewing mats together bast thread, tsu·rib, not sinew thread, //aba·b, is used. 283

The best material for making rope is furnished by the Acacia horrida Willd. The freshly topped branches are cleaned of twigs and thorns and quickly drawn through the hot ashes of the fire. The bark is then banged loose from the wood at one end of the branch, freed with the finger nails and pulled off in strips. [824]

The rest is women's work. The outer bark, soro·b and the layer of red bark lying underneath, *basib (probably borrowed) are not used for making rope. Only the innermost white layer, which is easily slit off, is usable. From these white fibers, /ã/b, the wet [242] layer that lies directly next to the wood is separated from the outer, tougher layer that is not wet. The fibers are hung up to dry, later softened again in lukewarm milk (in an emergency in water), put in the mouth in lumps, sucked dry, and chewed up. Now the fibres are ready to be twisted into rope.

The following work the women do not like to do and sometimes refuse to do in the presence of young men. Sitting sideways on the floor, they bare one of their legs nearly to the hips. [516]

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one by its masculine ending. The name for the other one is the same except it has a feminine ending, since the top of the hill is massive and more gently rounded.

Whereas in the above case it is the contour, in another case it is the size of the objects compared that determines the choice of the gender ending. Thus the Hottentot words for women's breasts and buttocks are masculine, and the words for the corresponding parts of the male body have a feminine ending because those parts are less well developed.

Thus the Hottentot is always aware of the sensuous origin of his rules for gender.

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gender) which is rubbed on the flat rock back and forth in a straight line and at the same time rolled slightly. Roots, pods, coffee beans, buchu herbs, paints for make-up, in short everything used in powder form, is ground on this mill.

[372]

The three cooking stones, !nõǂti, on which the cooking pot rests, the whetstone, /kχõ-/uis, and the flint, !nõǂns (not rare at Keetmanshoop) with which they strike sparks on the tinder (usually rotten wood) against an iron handle, are the other three natural stone articles which the Hottentots use.

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[35]
[317]

Neither the sandstone nor limestone of the tablelands nor the gneiss and granite of the mountains of their homeland are suitable for stone work. But locally there is serpentine, the existence of which has been proved (42) in Kaukaussib and on the southern side of the

42. E. Freiherr Stromer von Reichenbach, Die Geologie der deutschen Schutzgebiete in Ostafrika, München and Leipzig, 1896.

Brandberg in Kaokoland and [248] is suspected in other places that are known only to the natives. The Hottentot cuts the serpentine with his knife and makes pipes. He uses as a model for these pipes the ones that can be easily made from the marrow bones of middle-sized mammals and which are used when the stone is not available. This bone pipe, !haǂi-b, is used a great deal. The part where the marrow

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224 plays a far less prominent part in the subsistence of the people than it did in the old days, but it is still used as a means of obtaining food whenever possible.

252 There is hardly a single portion of the animal not eaten. Even
262 the skin, when not required for other purposes, is roasted in the fire, so that the hair may burn away, and is then cut into strips, which are beaten soft with stones and cooked in water, or preferably milk.
[115] All meat is as a rule prepared; sometimes it is cooked in water in wooden (formerly clay) pots, sometimes roasted on spits over the
[372] fire, or it may be baked in hot ashes. Fire was formerly made by friction, by the same drilling method as used by the Bushmen;
[251] nowadays matches or the tinder-box are generally employed. When not eaten immediately, or when plenty of game has been caught and not all of it can be taken home, the meat is cut into thin strips, which are salted and dried in the air. In this condition it will last for a considerable time, and can also be eaten raw; indeed, the Boer method of making "biltong" is probably derived from this old Hottentot practice. Meat broth is not specially esteemed, but the fat of the animal, either raw or as dripping, is highly appreciated, and is sometimes drunk warm as a separate dish.

262 In addition to the game obtained by hunting, all sorts of smaller animals are eaten in case of necessity. There is hardly any form of animal life which does not provide food for impoverished Hottentots. Hares, rock rabbits, birds of all kinds, porcupines, tortoises, mice, lizards, even insects such as caterpillars, beetles, locusts, termites, and other ants all help to keep off starvation, while on the sea-coast the people eat the meat of seals and penguins, as well as penguin eggs, seagulls, mussels, and snails. Fish are also caught wherever possible, and as in the case of the coastal Hottentots and those living along the Orange and Great Fish Rivers in South-West Africa often form an important part of the menu.

222 Vegetable food is obtained from plants growing wild in the veld.
252 Of these a great variety are eaten. Some are taken raw, others
262 baked in ashes, others again are beaten to pulp, then dried in the sun and brewed with milk. For example, "uintjies" (*Cyperus sp.*) are usually baked in hot ashes; the leaves of *Mesembrianthemum edule* are fried in butter; the seeds of *Bauhinea burkeana* are also baked, while its roots are often eaten raw. Ant-heaps are broken open, their stores ransacked, and large quantities of grass seed carried off to be boiled in milk, making a very agreeable dish. Fruits such as

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already possessing the new characteristic he has acquired, in order that he may have a normal place in the community once more. Since, however, a */nau* person may work untold mischief on anyone dealing with him, who might also become */nau*, only persons who have passed through all the stresses and strains of human life, and no longer fear anything, are qualified to deal with him. None but very old men, and women past the age of childbearing, satisfy this condition; they alone can be called upon to restore the */nau* person to the community. But not any old man or old woman will do; it must be one having the same characteristic as the */nau* person. Only a widowed person can safely deal with one */nau* by the recent loss of husband or wife. Only one who has had a given disease and been cured of it is fit to officiate for a sufferer from that disease, and preferably someone is selected for this task who, besides the other necessary qualifications, has had an extremely bad attack of the disease—the worse the better.

Seclusion or separation of some kind occurs in all cases, but the method of "initiation" varies according as the crisis is one of two kinds. In childbirth, marriage, puberty, or bereavement rites, the new status has simply to be recognized, acknowledged, and the necessary steps taken to protect both the individual and society by receiving the man or woman into the new group to which he or she now belongs. This is done by the preparation of a sacramental meal in which only persons duly qualified are allowed to share. In the other group of crises—remarriage, boys' puberty ceremonies, reception into the rank of hunters, treatment of diseases regarded as */nau*, etc.—a stage preliminary to the sacramental meal is necessary. The */nau* person has first to be identified with the new group by injecting some of the "essence" of that group into him. This is done by making incisions in some part of his body, the part varying with the crisis, and injecting a concoction of which one part is invariably some of the grease and dirt scraped from the body of the officiating person.

Next follows a period, more or less prolonged, of complete seclusion. During this time certain other things become */nau* in relation to the */nau* person. First of all there is the fire in the hut in which he is secluded. This fire must never be allowed to go out, nor must the ashes be removed until the day comes for the purification of the hut and the renewal of the fire. During all this time, moreover, nothing must be cooked at the fire, nor must anyone come near it who

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783 784 372 might increase the peril in which the */nau* person finds himself. Thus pregnant or menstruating women are always excluded from the hut. All these precautions seem to show that it is the patient's safety that is bound up with the fire. The */nau* fire must be respected, not because other persons may suffer from the breach of the regulations, but because the patient will suffer therefrom. Raw meat and cold water, again, are sources of great danger to a */nau* person, and must be kept away from him. It does not seem as if the water itself ever becomes */nau*, but every */nau* person has to be carefully protected from it, and reintroduced to it with much ceremony once the period of seclusion is over. The clothing and utensils of the */nau* person also become */nau*, but they are a source of danger to others than himself—theirs is the peril if they inadvertently make use of these things before he finally discards them and gives them to the person taking care of him.

The period of seclusion is brought to a close by a renunciation of all that represents the old life—the person, as Mrs. Hoernlé expresses it, must be reborn. There is first a special cleansing of his body by the individual officiating. Then a totally new set of clothing is put on. The old clothes should be used only by the officiating person or someone else of the same group, though the tendency nowadays is to keep most of them for rough use. At the same time the hut is thoroughly purified, and what might be called an "expiatory" meal is eaten. For this meal but one animal is killed, and of it none but the */nau* person and persons who can no longer become */nau* may partake. Finally there is the careful reintroduction to all the familiar daily tasks so long laid aside, "and so life begins again with all the solidarity of the new group behind its new member."[1]

[585] [1] It will be noticed from this description that the conception of */nau* also applies to the ordinary marriage ceremonies. Unfortunately the data on which Mrs. Hoernlé bases her statement have not yet been published. It is possible, however, to find some confirmation for it in certain of the details recorded by earlier observers, fragmentary though their accounts appear when considered in the light of the analysis given above. Thus Wikar, as we have noted, explicitly mentions the sacramental meal in which only the bride and women already married may take part; and, indeed, in his remarks generally about these transition rites (*ondermaaken*, as he terms them), he emphasizes the fact that a meal is held in which only the "patient" and those who have previously undergone the rite may participate. The statement by both Graevenbroeck and Kolb that men and women eat apart at the marriage feast also points in the same direction, although this is by no means clear from their descriptions. Graevenbroeck further mentions the ceremonial cleansing of the young couple, and Kolb's description of the urination may possibly also be interpreted in this light. None of the accounts, however, even hints at any period of seclusion, nor at anything which can be regarded as a reintroduction of the young couple to the normal tasks of daily life.

It will be remembered, however, that a similar usage was noted by Seiner among the Kung Bushmen, the underlying belief here being that if the child were placed too soon at its mother's breast both would die. Whether this is also the Hottentot belief cannot, of course, be said. 853 171

Immediately after the birth the mother is covered as warmly as possible, so that she perspires. Under this cover she must remain for several days, and only the skin on which she is lying is occasionally changed. It is not till the seventh, or even the tenth, day that she is able to resume her normal occupations.[1] During this period of seclusion she must carefully refrain from touching cold water. Schultze mentions that on one occasion, when a woman who had just given birth was bleeding profusely and had even fainted several times, a white woman present wished to apply to her a cloth soaked in cold water. Thereupon all the Hottentot attendants immediately left the hut, holding the white woman responsible for the death of the patient, which they expected would inevitably follow as a result of her contact with the water. Hahn mentions also[2] that at a child's birth a fire is made in the hut with a fire-drill. Steel, flint, or matches may not be used for this purpose. This fire is to be maintained until the navel of the child is healed, and the umbilical cord fallen off; and nothing may be cooked or roasted on it. If these points are not strictly observed, the child will die. The end of the seclusion period is marked by a feast, provided by the father. 847 846 372

Of the ceremonies accompanying the end of the seclusion and the resumption of her ordinary tasks by the mother we have but fragmentary details. Both in Walvis Bay and in Fransfontein Mrs. Hoernlé was told that babies are taken into the first rainstorm occurring after they are in a position to be removed from the hut, i.e. after the navel cord has fallen off. In Walvis Bay; among the Topnaars, it is taken out and turned over and over in the rain by the mother or the grandmother, "so that it will know the rain and not be frightened of it." According to a Dutch informant, the baby is taken out by one of the women who has been present at the birth, and is laid on a piece of skin in the rain. The old woman jumps over the child and back again; then lifts it up, tosses it this way and that in the rain, and says: "I toss you in the rain." This is done, "so that the rain will not hurt the baby"; it is the baby's introduction to the 852

[1] From other accounts it appears that the period of seclusion lasts until the baby's navel cord has fallen off.
[2] Op. cit., 77.

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formerly a ewe was specially slaughtered for the occasion. This cooking is the first done on the fire since the girl entered the *kharu oms*. The *aba tarás* must hold her hand as she takes the pot, and aid her with everything she does. Soot from the pot is put on her forehead, and together the old woman and she eat a piece of meat prepared apart from the rest. So she is made free to cook and prepare a meal once more.[1] Then the *aba tarás* takes the fire, ashes and all, and dumps it far from the hut. She next sprinkles fresh sand on the hearth, and lays a new fire, which must not be lit from another, as is usually done when a fire goes out, but with flint or matches; originally no doubt the firesticks would have been used. The fire thus lit is no longer */nau*.

The girl is now ready to receive visitors as an *oaxais*, a young marriageable woman. All her relatives and friends pour in, each with some present of beads, or earrings, or other finery. A great deal of this is only lent, and is returned later. The girl shines with clean, well-greased skin, she is scented all over with the *buchu* she and her friends have ground, her face is painted in various curious patterns with red and white mineral powder mixed with fat, and her body is loaded with the presents. Then the young boys, even up to sixteen years of age and more, come into the hut from which they have hitherto been excluded, and go up to the newly-made *oaxais*. She takes her "powder-puff" full of *buchu*, and with it rubs each of them on his testicles. This ensures fertility and is a protection against sexual diseases. This particular rite seems to be dying out, and nowadays is accounted for by the saying that until the boys have been rubbed in this way it is too dangerous for them to eat any of the meat prepared for the girl. In consequence the younger boys especially go in eagerly, so that they may join in the feast!

The feasting reaches its climax this day. Female animals, both ewes and heifers, are killed, cooked, and eaten, and everybody, men and women, boys and girls alike, joins in this "feast of rejoicing". Hahn states that when the relatives appear for this final feast, the girl's nearest male relative (usually the eldest unmarried cousin) takes the fat of one of the heifers, hangs it over her head, and wishes that she

[1] The description of this part of the ceremony is taken from the version given by Mrs. Hoernlé in her more recent account ("Social Value of Water," 524). In the earlier version ("Conception of Isaus," 72), she says that the cleansing of the girl and the change of clothing is made in front of the */aus* fire, i.e. in the outer hut, and goes on to say: "Meanwhile, a ewe has been slaughtered, and one of the hind legs is given to the *aba tarás*. This she must now cook on the fire in the house. . . When the meat is cooked, it is eaten by the *aba tarás* and other women who, like her, are past childbearing. No one else touches it."

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stone falls down with force and buries the unfortunate animal beneath its weight.[1]

Fishing was also practised wherever possible, especially by the impoverished people. As tackle they used hooks of animal's teeth or of bone, nets knotted of bark fibre, basket traps of reed, and a pointed stick answering the purpose of a spear. At a later period their hooks were made of iron, and their lines twisted of animal sinews or catgut. They had no boats, but they were fearless swimmers and boldly threw themselves into the sea to reach a neighbouring rock, from which they fished with hook and line or harpooned the fish with their long wooden spears attached to a line. In rivers, creeks, or inlets they waded into the water to some distance from the bank, and when they saw a fish swimming within their reach pierced it with their pointed stick. Sometimes weirs were made in favourable situations along the shore, enclosing considerable spaces left nearly dry at low tide. In a similar way baskets were sometimes stretched across a stream in a shallow part. Men would stand behind these, while others waded up stream from a point below, driving the fish before them to the basket traps, where the men standing behind would then catch and throw them on the shore.[2]

Special Observances

As in the case of the Bushmen, hunting among the Hottentots is bound up with a variety of social usages and special observances. We have already noted that among the Naman, for example, the chief claims a part of every animal secured in the chase, a tribute sanctioned to him by the belief that the game are his herds. But even the remainder of the flesh cannot be appropriated for himself by the hunter; if game is brought home the whole camp collects about the house of the possessor till all the meat is consumed. This sharing of food, however, is not restricted to game; it is, as we have observed, a custom running all through Hottentot life.

More interesting perhaps are the usages specifically connected with hunting by pursuit, and reflecting the danger and above all the uncertainty with which this method is accompanied. If a man is out hunting, says Hahn, his wife will kindle a fire. She may not do anything else but watch the fire and keep it alive, for should it go out her husband will have no luck. If she does not like to make a fire,

[1] Schultze, op. cit., 292–3; Kolb, op. cit., 128; Wikar, op. cit., 112.
[2] Kolb, op. cit., 129–30; Morrell, *Narrative of Four Voyages*, 69–70; Hoernlé, "South-West Africa," 25.

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then she must go to the water and commence throwing it about, and when she is tired her servant must continue to do so, otherwise the husband will return empty-handed.[1] Schultze mentions also an old-time regulation that the night before hunting the elephant every hunter had to refrain from sexual intercourse. Should a man violate this rule, the elephant would point him out with its trunk and "pile up earth against him"; the culprit was then no longer allowed to take part in the hunt.[2]

Men out hunting, again, may not mention the name of the baboon, otherwise they will find nothing. The lion and the jackal, in the same way, must be referred to not by their proper names, but by circumlocutions, the former as *gei /gab*, big brother, the latter as *!gai-hetomab*, he-who-may-not-be-called. Anybody killing a baboon or a lion must afterwards slaughter a sheep or a goat, and hang the lowest cartilage from the spine of this animal round his neck with a strap so that it lies between his shoulder-blades, otherwise he will suffer from lumbago! Anybody, again, who has killed a dassie must hang its skull on one of the poles in his hut, so that he may soon kill another. If a hunter has shot game, and the bullet does not cause immediate death, the man will throw into the air a handful of sand, taken from the footprints of the animal; this, it is believed, will soon bring the animal down.

Omens also enter largely into the life of the hunter. If a hare crosses his path, he will immediately return home; but if it runs in the same direction as he is proceeding, the omen is good. So, too, if a certain kind of chameleon creeps on him or his weapons, or on anything belonging to him, when he is resting on the road, he is assured of success; and again the korhaan, if it does not fly far from him and soon sits down again, is believed to give luck, but if it continues to fly far away he had better return.[3]

These usages and beliefs almost certainly represent only a fragment of Hottentot hunting observances and lore. In them, however, we can see how in hunting by pursuit, where the elements of chance and danger are always present, elements beyond rational control based on experience and technical efficiency, there ritual observances and beliefs bring confidence to the hunter and assure him of good results or protect him from ill-luck, enable him, that is, to maintain

[1] *Tsui-!/Goam*, 77. [2] Op. cit., 269.
[3] Olpp, "Aus dem Sagenschatz der Nama-Khoi-Khoin," 41–2; Hahn, op. cit., 84–5; Schultze, op. cit., 283.

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224 mental stability under conditions which would otherwise demoralize him by despair, anxiety, and fear. It is suggestive by way of contrast that, both here and among the Bushmen, no usages and beliefs of this nature appear to be bound up with the methods of trapping and snaring, where the pursuit is certain, reliable and well under the control of rational methods and technological processes.

224 Another usage mentioned by Olpp is that any man killing an
264 elephant, rhinoceros, or hippopotamus must slaughter a sheep or a goat; only the hunter may eat of this meat, while all the others present may eat of the meat of the fallen animal.[1] This usage, as recorded by him, appears to be the remnant of what was formerly an extremely important ceremony in Hottentot life—the reception of a man into the ranks of the hunters. A detailed description of this ceremony is given by Wikar, who was himself able to take part in it. He relates[2] that once, when he and some Naman had killed a rhinoceros, one of the young men with them asked to become the "master killer" ("baas doodmaker") of the animal, although in reality he had had nothing to do with its actual death. His wish granted, the young man took his spear, and plunged it into the dead beast, until it was covered with blood. Then he stood aside and directed how the best meat should be cut off for him for the coming sacramental meal ("andersmaken"). The animal was slit open, the entrails extracted and thrown over his head. The meat was then cut up and brought to the fire, the reserved portions being appropriated by the "master killer", and the festivities began. When the meat was sufficiently cooked, it was shared out by the young man to everybody present who had previously undergone the same ceremony; no one else was allowed to take part in the meal. The fire used for cooking the meat could not be taken away and used at other places, nor could anybody even light his pipe with it; and when the cooking was all over it was completely extinguished. The sinews of the rhinoceros were given to the initiate, and carefully kept by him until he would be able to get a sheep and complete the ceremony. Now also his face was smeared all over with potblack, then wiped clean in a few places, leaving his features "prettily ornamented" with cross-like designs.

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224 Later on, when they came to a neighbouring village, the initiate
437 obtained a sheep by barter. Then all the spears of the other men entitled to take part in the meal were held close together in a bundle,

[1] Loc. cit. [2] "Berigt aan den Heer van Plettenberg," 109–10.

881 [841] 843 stop," as Katrina says, and no pregnant woman, "lest the girl's period stop never to return." The women cook and eat the meat outside the hut, while the abá tarás takes her share, which must always be part of the outer flesh, inside. While the girl and her friends sit in the kharú óms, drinking plenty of milk and eating all the meat they can, the fire which is always made in the centre line of the hut, just a little way inside the door, is !nau and nothing must be cooked at this fire at all. Everyone must !karesin for the [784] girl. Thus no pregnant or menstruating woman must come and sit by the fire, nor must a sterile woman, lest dire things befall the girl in the kharú óms. All this time too, she will be careful not to touch cold water on any pretense whatever. No man or boy would come near her for fear of dread consequences to himself.

881 535 As the time of the girl's seclusion draws to a close, the feasting takes on bigger proportions, regulated always of course by the relatives. The young people of the village begin practising the reed dance, and the girl's friends, both male and female, play and dance round the hut in which she is confined. Then, at last, the day before she is to come out, a long series of purification rites takes place.

881 First, during the day, the girl is placed in front of the !nau fire, and is cleaned[32] with moist cow dung (*≠houp*) and !naop from head to foot by the old woman who carried her into the hut, to clean off all the *ǂxa /urip*.[33] The abá tarás smears the ≠houp all over the body of the girl, allows it to dry slightly, and then with the palm of her hand rolls it off in handfuls, ≠houp and /urip, for the Hottentots allow plenty of it to gather. She then collects it carefully and hides it in an ant heap or animal's hole when no one is looking. The girl is then given a complete new set of clothing and the old woman carries off the old one. Meantime a ewe has been slaughtered, and one of the hind legs is given to the abá tarás. This she must now cook on the fire in the house, the first cooking done there since the girl entered the kharú óms. When the meat is cooked, it is eaten by the abá tarás and other women who, like her, are past childbearing. No one else touches it. Then the abá tarás takes the fire, ashes and all, and dumps it far from the house. She then sprinkles fresh sand on the hearth and lays a new fire. This fire must not be lit from [372] another fire, as is usually done when a fire goes out. It must be lit with flint. Most Hottentots use tinder boxes nowadays, matches being a rare luxury. No doubt originally the fire was lighted with the firesticks which were certainly in use among them.[34] The fire thus lit is now no longer !nau. *Neseaki ómsa ko ≠au*[35], *orike tari wai ni ≠axa* ("now the

[32] *//Aui ≠kiaen*, "the cleaning before going out".

[33] Literally "boy dirt".

[34] Cf. T. Hahn, Tsuni-//Goam, p. 77.

[35] *≠Au*, "free" or "right", e. g., *≠ou ≠aro* "the right path".

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342 are so big that ten or twenty men, with women and children, can live in them comfortably. But on the average they are much smaller, and some are so small that they 354 can simply be picked up and carried away. The fire-hearth is in the middle of the hut, but as they make no chimneys to draw up the smoke their dwellings are always full of it. They make fire with remarkable dexterity, by placing 372 under the foot a bit of wood in which there is a small hollow, and then firmly and continuously twisting another piece of wood into this hollow until the sparks come out.

LANGUAGE.

197 All these Hottentots, especially those along the shore, speak one and the same language. This is at once a hindrance, for owing to the difficulty of pronunciation it cannot be learned by our countrymen, to the great detriment of further exploration of the country and of dealing with these 194 people. Their speech is full of clucks like those of the turkey-cocks; they clap or clack each word in the mouth, as if a man were snapping his thumb, so that their mouth goes almost like a rattle, continuously clapping aloud with the tongue, each word with a different clap. Some words they can only utter with considerable difficulty, seeming to fetch them up from the back of the throat, like a turkey-cock, or like the people on the German Alps do, who through drinking ice-water get swellings at the neck. 101 Because of this our countrymen, observing this impediment and extraordinary stuttering in speech, have given them the name of Hottentots, in the same sense as that word is commonly used here at home as a taunt against anybody who stutters and stammers in uttering his words.[81]) They 192 now also call themselves by the name Hottentot, and in the presence of our countrymen dance and sing: *Hottentot brokwa, Hottentot brokwa*, by which they mean to say,

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[81]) Dapper's theory about the origin of the name "Hottentot" has been adopted by most later writers. It is discussed in detail by Prof. du Plessis (*S. Afr. J. Sci.*, xiv, 189-93; xxix, 660-67), who comes to the conclusion, after a careful review of the relevant literature, that this name was *not* bestowed upon the Cape natives by early travellers, as suggested by Dapper, but rather was derived from their use of some such word as *hautitou* (whence *Hottentoo*) in their dancing songs, and so found its way into Dutch and other European languages. The problem is still a matter of controversy, but the authorities quoted by du Plessis seem to bear out his contention. It may be added that the Hottentots, although they now acknowledge this name as well, originally called themselves *kxoikxoin* ("*Khoi-Khoin*"), or "real people", a name which they still retain for themselves in their own language.

14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

1. At a child's birth a fire is made in the house with the firedrill (dorob). No steel or flint or matches are allowed. This fire is to be maintained until the navel of the child has healed, and the umbilical cord has fallen off. Nothing may be cooked or roasted on that fire. If these points be not strictly observed, the child will die. 844 372

2. If a Khoikhoi go out hunting, his wife will kindle a fire. She may not do anything else but watch the fire and keep it alive. If the fire should be extinguished, the husband will not be lucky. If she does not like to make a fire, then she must go to the water and commence throwing it about the ground. If she is tired, her servant must continue pouring water about. If this be neglected, the husband will not be successful. 224 372 777

3. J. Campbell, visiting v. d. Kemp's mission station, Bethelsdorp, in the eastern province, in 1812, says:— "They (Hottentot women) likewise gave me a piece of something like rosin, which is found on the sea-shore. Before their husbands went to hunt they used to set this on fire, and while the fire ascended they prayed to the *Great Being* for their success. 224

4. I have already mentioned that throughout Great Namaqualand it is believed that in each fountain lives a snake, and if that snake leave the fountain or be killed, the fountain will dry up. This snake is called the ǂ*Gābeb*, "the one which lives in a hole." 823 825

5. If before the commencement of the rainy season snakes move about more than usually, the Khoikhoi say there will be abundance of rain that year. 825

6. Capt. Alexander tells us in his admirable book, "Expedition of Discovery to the Country of the Namaquas, &c.," vol. i. 115: "Hares I found plenty of at the Orange River mouth; there is also the large eland-buck to be found here; *and an immense snake is occasionally seen*, whose trace on the sand is a foot broad. The natives say that, if coiled up, the circumference of this snake is